

THE
Shorter Catechism
OF THE ^{England} *Reverend Assembly*
OF
DIVINES,
WITH THE
PROOFS
Thereof, out of the
SCRIPTURES
In Words at length:

Which are either some of the former quoted places,
or others gathered from their other Writings:
All fitted both for brevity and clearness to this
their Form of sound Words.

For the benefit of Christians in general, and of
Youth and Children in understanding in particu-
lar, that they may with more ease acquaint them-
selves with the Truth, according to the Scrip-
tures, and with the Scriptures themselves.

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THE
Shorter CATECHISM,
OF THE
Reverend Assembly of Divines.

With the Proofs thereof out of the Scriptures in
Words at length.

Quest. **W**HAT is the chief end of Man?
A. Mans chief end is to glorify
God a, and to enjoy him for ever. b.

a 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever
ye do, do all to the glory of God.

b Psal. 73. 25. Whom have I in Heaven but thee? and there is
none upon earth that I desire besides thee. Verse 26. My flesh and
my heart faileth, but God is the strength of my heart, and my portion
for ever.

2 Q. What rule hath God given to direct us how we
may glorifie and enjoy him?

A. The Word of God (which is contained in the
Scriptures of the Old and New Testament c.) is the
only rule to direct us how we may glorifie and en-
joy him d.

c Eph. 2. 20. And are built upon the foundation of the Apostles
and Prophets, Jesus Christ himself being the chief corner stone.

d 2 Tim. 3. 16. All Scripture is given by inspiration of God
profitable for doctrine, for reproof, for correction, for instruc-
tion in righteousness.

d 1 John 1. 3. That which we have seen and heard, declare
unto you, that ye also may have fellowship with us; and truly our fel-
lowship is with the Father, and with his Son Jesus Christ.

3 Q. What do the Scriptures principally teach?
A. The Scriptures Principally teach, what man
is to believe concerning God, and what duty God
requires of man e.

e 2 Tim. 1. 13. Hold fast the form of sound words, which thou
hast heard of me in faith and love, which is in Christ Jesus.

Q. What is God?

A. God is a Spirit *s*, infinite *g*, eternal *b*, and unchangeable *i*, in his being *k*, wisdom *l*, Power *m*, holiness *n*, justice, goodness and truth *o*.

f John 4. 24. God is a Spirit, and they that worship him must worship him in Spirit and in truth.

g Job 11. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

h Psal. 90. 2. From everlasting to everlasting thou art God.
i Jam. 1. 17. The Father of lights, with whom is no variableness, neither shadow of turning.

k Exod. 3. 14. And God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

l Psal. 147. 5. Great is our Lord, and of great power, his understanding is infinite.

m Rev. 4. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

n Rev. 15. 4. Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy.

o Exod. 34. 6. The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth. 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.

5. Q. Are there more Gods than one?

A. There is but one only *p*, the living and true God.

p Deut. 6. 4. Hear, O Israel, the Lord our God is one Lord.

q Jes. 45. 12. But the Lord is the true God, he is the living God, and an everlasting King.

6. Q. How many persons are there in the God-head?

A. There are three Persons in the God-head, the Father, the Son and the Holy Ghost *r*, and these three are one God, the same in substance, equal in Power and glory *s*.

r Matth. 28. 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

s John 5. 7. For there are three that bear record in Heaven the Father, the Word, and the Holy Ghost: and these three are one.

7. Q. What are the Decrees of God?

A. The Decrees of God are, his eternal Purpose according to the counsel of his own Will, whereby for his own glory, he hath fore-ordained whatsoever comes to pass *t*.

u Ep. 11. 11.

t Eph. 1. 11. Being predestinated according to the purpose of him
who worketh all things after the counsel of his own will, 12. That
we should be to the praise of his glory.

8 Q How doth God execute his Decrees.

A. God executeth his Decrees in the works of Cre-
ation and Providence *a*.

a Rev. 4. 11. Thou hast created all things, and for thy pleasure
they are and were created.

Dan. 4. 35. He doth according to his will in the army of Heaven
and among the Inhabitants of the earth.

9 Q What is the Work of Creation?

A. The work of Creation is, Gods making all things
of nothing *x*, by the Word of his Power *y*, in the
space of six days, and all very good *z*.

x Gen. 1. 1. In the beginning God created the Heaven and the
Earth

y Hebe 11. 3; Through faith we understand that the Worlds were
framed by the Word of God; so that things which are seen, were not
made of things which do appear.

z Gen. 1. 31. And God saw every thing that he had made, and
behold, it was very good. And the evening and the morning was the
sixth day.

10 Q How doth God Create man?

A. God Created man male and female after his
own Image *a*, in knowledge, righteousness and hol-
iness *b*, with dominion over the Creatures *c*.

a Gen. 1. 27; So God created man in his own Image, in the Image
of God created he him; male and female created he them.

b Col. 3. 10; And have put on the new man; which is renewed in
knowledge, after the Image of him that created him.

c Eph. 4. 24; And that ye put on the new man, which after God is
created in righteousness, and true holiness.

a Gen. 1. 28; And God blessed them, and God said unto them, Be
fruitful, and multiply and replenish the earth; and subdue it; and
have dominion over the fish of the sea, and over the fowl of the Air,
and over every living thing that moveth upon the earth.

11 Q What are God's works of Providence.

A. Gods works of Povidence are, his most holy *d*
wise, Powerful preserving *f*, and governing all his
Creatures, and all their Actions *g*.

d Psal. 145. 17; The Lord is righteous in all his ways, and holy in
all his works.

e Isa. 28. 29; This also cometh forth from the Lord of Hosts, which
hath created in counsel, and excellent in working.

f Heb:

f Heb: 1; 3; Upholding all things by the word of his power
g Psal: 103; 19; His kingdom ruleth over all

Mat: 10; 29; Are not two sparrows sold for a farthing? and
one of them shall not fall to the ground without your Father.

12 Q What special Act of Providence did God exercise towards man in the estate wherein he was created?

A. When God had created man, he entered into a Covenant of life with him, upon condition of perfect obedience h, forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death i.

h Gal: 3; 12; And the Law is not of faith, but the man that doth them shall live in them.

i Gen: 2; 17; But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

13 Q. Did our first Parents continue in the estate wherein they were created?

A. Our first Parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God k.

k Eccl: 7; 29; God hath made man upright, but they have sought out many inventions.

14 Q. What is sin?

A. Sin is any want of Conformity unto, or Transgression of the Law of God l.

l 1 John 3; 4; Whosoever committeth sin, transgresseth also the Law, for sin is the transgression of the Law.

15 Q. What was the sin whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit m.

m Gen: 3; 6; And when the Woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. 7, And the eyes of them both were opened, and they knew that they were naked. 8 And Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden.

16 Q. Did all mankind fall in Adam's first transgression?

A. The

A. The Covenant being made with *Adam* not only for himself, but for his posterity *n*, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *o*.

^{2 and} *n Gen. 1; 28; And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth*
Gen. 2; 16; And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; 17, But of the tree the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.
o Rom. 5; 18; By the offence of one, judgment came upon all men condemnation.

at doth 17 Q Into what estate did the fall bring mankind?
it doth A. The fall brought mankind into an estate of in and misery *p*.

^{2 evil,} *p Rom. 5; 12; By one man sin entered into the world, and death*
estate ³ sin; and so death passed upon all men; for that all have sinned.

18 Q Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate Whereinto man fell, consists in the guilt of *Adams* first sin *q*, the want of original righteousness *r*, and the corruption of his whole nature, which is commonly called original sin *s*, together with all actual transgressions which proceed from it *t*.

² *Also the* *q Rom. 5; 19; By one man's iniquity, many were made sinners.*

³ *from their* *r Rom. 3; 10; There is none righteous, no not one.*
tents *s Eph. 2; 1; We were quickened, who were dead in trespasses and*

from their *Psalm 51; 5; Behold I was brought into iniquity, and in sin did my mother conceive me*

and the *t Mat. 15; 19; For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Thefts, False witness, Blasphemies; o, These are things which defile a man*

of the *9 What is the misery of that estate whereinto man fell?*

A. All mankind by their fall *l* lost communion with God *u*, are under his Wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever *x*.

ffision *u Gen. 3; 8; Adam and his wife hid themselves from the presence*
The *of*

of the Lord God, amongst the trees of the Garden: Verse 24, &
Saw out the man,

w Eph: 2; 3; And were by nature the children of wrath even
others.

Gal: 3; 10; Cursed is every one that continueth not in all things
which are written in the Book of the Law, to do them

x Rom: 6; 23; The wages of sin is death

Mat: 25; 41; Then shall he say unto them on the left hand, Depart
from me, ye cursed, into everlasting fire, prepared for the devil and
his angels

20 Q. Did God leave all mankind to perish in the
estate of sin and misery.

A. God having out of his mere good pleasure
from all eternity, elected some to everlasting life, &
did enter unto a Covenant of grace, to deliver them
out of the estate of sin and misery, and to bring
them into an estate of Salvation by a Redeemer.

y Eph: 1; 4; According as he hath chosen us in him, before
the foundation of the world.

z Rom: 3; 21; But now the Righteousness of God without the
Law is manifested, being witnessed by the Law and Prophets;
Even the Righteousness of God which is by faith of Jesus Christ, unto
all, and upon all them that believe.

21 Q. Who is the Redeemer of Gods Elect?

A. The only Redeemer of Gods elect, is the
Lord Jesus Christ a, who being the eternal Son of
God, became man b, and so was, and continueth
to be God and Man in two distinct Natures, and one
Person c, for ever d.

a 1 Tim: 2; 53; For there is one God, and one Mediator between God and man, the Man Christ Jesus

b John 1; 14; And the Word was made flesh, and dwelt among us

c Rom: 9; 5; Whose are the Fathers, and of whom, as concerning
the flesh, Christ came, who is over all, God blessed for ever

d Heb: 7; 24; But this man, because he continueth ever, hath
an unchangeable Priesthood

22 Q. How did Christ, being the Son of God, become Man?

A. Christ the Son of God became Man, by taking
to himself a true Body e, and a reasonable Soul
being conceived by the power of the Holy Ghost
in the Womb of the Virgin Mary, and born of her
f, yet without sin g.

Heb 2, 14. Forasmuch then as the children are partakers of
flesh and blood, he also himself likewise took parts of the same.

1 Mac 263 38. Then saith he unto them, My Soul is exceeding
grieved, even unto death.

g. Luke 1, 31, Behold, thou shalt conceive in thy Womb, and
bring forth a Son, and shall call his Name JESUS. Verse 35, The
Holy Ghost shall come upon thee, and the power of the Highest shall
overshadow thee.

h. Heb 7, 26; Such an High Priest became us, who is holy, harm-
less, undefiled, separate from Sinners.

3 Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the Offices
of a Prophet i, of a Priest k, and of a King l, both in
the estate of Humiliation and Exaltation.

i. Acts 3, 22; Moses truly said unto the Fathers, A Prophet shall
be Lord your God raise up unto you, of your brethren, like unto me;
in whom shall ye hear in all things whatsoever he shall say unto you.

k. Heb. 5, 6, Thou art a Priest for ever, after the order of Mo-
ses.

l. Psal. 2, 6 Tell have I set my King upon my Holy Hill of Sion.

4 Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in
revealing to us m, by his Word n, and Spirit o, the
Will of God for our Salvation.

m. John 1, 18, No man hath seen God at any time; the only be-
ing of the Son, which is in the bosom of the Father, he hath declared him.

n. John 20, 31. These are written, that ye might believe that Jesus
is the Christ, the Son of God, and that believing ye might have
life through his Name.

o. John 14, 26. The Comforter, which is the Holy Ghost, whom
the Father will send in my Name, he shall teach you all things.

25 Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his
once offering up of himself a Sacrifice to satisfie Di-
vine Justice p, and reconcile us to God q, and in
making continual intercession for us r.

p. Heb 9, 28. Christ was once offered up to bear the sins of many.

q. Heb 2, 17. In all things it behoved him to be made like unto
brethren, that he might be a merciful and faithful high Priest, in
things pertaining to God, to make reconciliation for the sins of the
whole people.

r. Heb 7, 25. He is able to save them to the uttermost, that come
unto God by him, seeing he ever liveth to make intercession for them.

26 Q. How doth Christ execute the Office of a King?

A. Christ

A. Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies *u*.

f Psal: 110: 3. *Thy people shall be willing in the day of thy Power,*
t Isa: 33: 22. *The Lord is our Judge, the Lord is our Law-giver,*
the Lord is our King, he will save us
u 1 Cor: 15: 25. *For he must reign till he hath put all enemies under his feet.*

27 Q. Wherein did Christ's Humiliation consist?

A. Christ's Humiliation consisted in his being born, and that in a low condition *w*, made under the law *x*, undergoing the miseries of this life *y*, the wrath of God *z*, and the cursed death of the Cross *a*, in being buried, and continuing under the power of death for a time *b*.

w Luke 2: 7. *And she brought forth her first-born Son, and wrapped him in swaddling clothes, and laid him in a Manger.*

x Gal: 4: 4. *God sent forth his Son, made of a Woman, made under the Law.*

y Isa: 53: 3. *He is despised and rejected of men, a man of sorrows and acquainted with grief.*

z Mat: 27: 46. *And about the ninth hour, Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?*

a Phil 2: 8. *He humbled himself and became obedient unto death, even the death of the Cross.*

b Mat: 12: 40. *As Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.*

28 Q. Wherein consists Christ's Exaltation?

A. Christ's Exaltation consisteth in his rising again from the dead on the third day *c*, in ascending up into Heaven, in sitting at the right Hand of God the Father *d*, and in coming to judge the world at the last day *e*.

c 1 Cor: 15: 45. *And that he was buried, and that he rose again the third day, according to the Scriptures.*

d Mark 16: 19. *So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God.*

e Acts 17: 31. *He hath appointed a day in which he will judge the World in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

29 Q. *What*

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29 Q. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption Purchased by Christ, by the effectual application of it to us f, by his Holy Spirit g.

f John 1, 12, As many as received him, to them gave he power to become the Sons of God

g Titus 3, 5, Not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration, and renewing of the Holy Ghost, Verie 5, Which he shed on us abundantly, through Jesus Christ our Saviour.

30 Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applyeth to us the Redemption purchased by Christ, by working faith in us h, and thereby uniting us to Christ in our effectual calling i.

h Eph. 2, 8, By grace ye are saved through faith, and that not of your selves, it is the gift of God

i Eph. 3, 17 That Christ may dwell in your hearts by faith, &c.

i Cor. 1. 9. God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ

31 Q. What is effectual calling?

A. Effectual calling is the work of Gods Spirit k, whereby convincing us of our sin and misery l, enlightning our minds in the knowledge of Christ m, and renewing our wills n, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel o.

k 2 Tim. 1, 9. Who hath saved us, and called us with an holy calling.

l Acts 2, 37. Now when they had heard this; they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do

m Acts 26, 18, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God

n Ezek. 36. 26. I will take away the stony heart out of your flesh; and I will give you an heart of flesh.

o John 6. 44. No man can come unto me, except the Father which hath sent me, draw him: Ver. 45. every man that hath heard, and hath learned of the Father, cometh unto me

32 Q. What benefits do they that are effectually called partake of in this life?

A. They

A. They that are effectually called, do in this life partake of Justification *p*, Adoption *q*, Sanctification, and the several benefits which in this life do either accompany or flow from them *r*.

p Rom. 8, 30. Moreover whom he did predestinate them he also called; and whom he called, them he also Justified and whom he justified, them he also glorified.

q Eph. 1, 5. Having predestinated us unto the Adoption of children by Jesus Christ to himself.

r 1 Cor. 1, 30. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.

33 Q. What is Justification?

A. Justification is an act of Gods free grace, whereby he pardoneth all our sins *s*, and accepteth us as righteous in his sight *t*, only for the righteousness of Christ imputed to us *u*, & received by faith alone.

s Eph. 1, 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

t 2 Cor. 5, 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

u Rom. 5, 19. As by one man, disobedience many were made sinners; so by the obedience of one, shall many be made righteous.

w Gal. 2, 16. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

34 Q. What is Adoption?

A. Adoption is an Act of Gods free Grace *x*, whereby we are received into the number, & have a right to all the privileges of the Sons of God *y*.

x 1 John 3, 1. Behold what manner of love the father hath bestowed upon us, that we should be called the Sons of God.

y John 1, 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.

Rom. 8, 17. And if Children, then heirs, heirs of God, and joint heirs with Christ.

35 Q. What is Sanctification?

A. Sanctification is the work of Gods free grace *z*, whereby we are renewed in the whole man, after the image of God *a*, and are enabled more and more to die unto sin, and live unto righteousness *b*.

z 2 Thes. 2, 13. God hath from the beginning chosen you to salvation, through sanctification of the Spirit.

a Eph. 4, 24. And that ye put on the new man, which after God was created in righteousness and true holiness.

b Rom.

b Rom. 8. 1. There is therefore now no condemnation to whom which are in Christ Jesus, who walk not after the flesh but after the Spirit.

36 Q. What are the Benefits which in this life do accompany or flow from Justification, Adoption and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of God's love, peace of Conscience, joy in the Holy Ghost *c*, increase of grace *d*, and perseverance therein to the end *e*.

c Rom. 5. 1. Being justified by faith, we have peace with God through our Lord Jesus Christ. Ver. 2. By whom also we have access by faith into this grace wherein we stand; and rejoice in hope of the glory of God; Ver. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

d Prov. 4. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day.

e 1 John 5. 13. These things have I written unto you, that believe on the Name of the Son of God, that ye may know that ye have eternal life.

37 Q. What benefits do believers receive from Christ at their death?

A. The Souls of Believers are at their death made perfect in holiness *f*, and do immediately pass into glory *g*, and their bodies being still united to Christ *h*, do rest in their graves *i*, till the Resurrection *k*.

f Heb. 12. 23. And to the Spirits of just men made perfect.

g Phil. 1. 23. Having a desire to depart, and to be with Christ.

h 1 Thes. 4. 14. Them also which sleep in Jesus, will God bring with him

i Isa. 57. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.

k Job. 19. 26. And though after my skin worms destroy this body, yet in my flesh shall I see God.

38 Q. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection Believers being raised up in glory *l*, shall be openly acknowledged and acquitted in the day of Judgment *m*, and made perfectly blessed in full enjoying of God *n*, to all eternity *o*.

l 1 Cor. 15. 43. It is sown in dishonour, it is raised in Glory

m Mat.

in Mat. 10. 32. Whoever shall confess me before men, him will I confess before my Father which is in Heaven
n 1 John 3, 2, when he shall appear, we shall be like him, for we shall see him as he is.

o 1 Thes. 4, 17. And so shall we ever be with the Lord.

39 Q. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will p.

p Mic. 6, 8, He bath shewed thee, O man what is good: And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

40 Q. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the Moral Law q.

q Rom. 2, 14. For when the Gentiles which have not the Law do by nature the things contained in the Law, these having not the Law, are a Law unto themselves; 15. Which shew the work of the Law written in their hearts.

41 Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the Ten Commandments r.

r Deut. 10, 4. And he wrote on the ten Tables according to the full writing, the Ten Commandments.

Mat. 19, 17. If thou wilt enter into life, keep the Commandments.

42 Q. What is the sum of the Ten Commandments?

A. The sum of the Ten Commandments is, to love the Lord our God with all our heart, with all our Soul, with all our strength, and with all our mind, and our neighbours as our selves.

s Mat. 22, 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great Commandment. 39. And the second is like unto it, Thou shalt love thy neighbour as thy self. 40. On these two Commandments hang all the Law and Prophets.

43 Q. What is the Preface to the ten Commandments?

A. The Preface to the ten Commandments, is in these words [I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage t.]

t Exod. 20, 2.

44 Q. What

44 Q. What doth the Preface to the ten Commandments teach us?

A. The Preface to the ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments *u*.

u Deut. 10. 1. Thou shalt love the Lord thy God and keep his barge, and his statutes, and his judgements, and his Commandments. Luke 1. 74. That we being delivered out of the bands of our enemies might serve him without fear. 75. In holiness and righteousness before him, all the days of our lives.

45 Q. Which is the first Commandment?

A. The first Commandment is, Thou shalt have no other Gods before *M E*.

46 Q. What is required in the first Commandment?

A. The first Commandment requireth us to know *w*, and acknowledge God to be the only true God, and our God *x*, and to worship and glorifie him accordingly *y*.

w 1 Chron. 28. 9. And thou Solomon my Son, know thou the God of thy Father.

x Deut. 26. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his statutes, and his Commandments, and his Judgements; and to bearken to his voice.

y Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

47 Q. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the deyng *z*, or not worshipping and glorifying the true God, as God *a*, and our God *b*, and the giving of worship and glory to any other, which is due only to him alone *c*.

z Psal. 14. 1. The fool bath said in his heart there is no God.

a Rom. 1. 20. So that they are without excuse. 21. Because when they knew God, they glorified him not as God.

b Psal. 81. 11. But my people would not bearken unto my voice, yet Israel would have none of me.

c Rom. 1. 25. Who changed the truth of God into a lie, and worshipped and served the creature, more than the Creator who is blessed for ever.

48 Q. What are we specially taught by these words before *M E* in the first Commandment?

A.

A. These words [before ME] in the first Commandment, teach us, that God who seeth all things taketh notice of, and is much displeased with the sin of having any other God d.

d Psal. 44. 20. If we have forgotten the name of our God, or stretched our our bands to a strange God. 21. Shall not God search this out

49 Q. Which is the second Commandment?

A. The second Commandment is, Thou shalt not make unto thee any graven Image, or any likeness of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth. Thou shalt not bow down thy self to them, nor serve them; For I the Lord thy God am a jealous God, visiting the iniquitys of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: and shewing Mercy unto thousands of them that love me and keep my Commandments.

50 Q. What is Required in the second Commandment?

A. The second Commandment requireth the receiving, observing e, and keeping pure and intire, all such religious Worship, and Ordinances, as God hath appointed in his Word f.

e Deut. 32. 45. Set your hearts unto all the words which I tell the among you this day, which ye shall command your children to observe to do all the words of this Law.

Mat. 28. 20. Teaching them to observe all things whatsoever I have commanded you.

f Deut. 12. 32. What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it.

51 Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshiping of God by Images g, or any other way not appointed in his Word h.

g Deut. 4. 15. Take therefore good heed unto your selves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb. ver. 16. Lest ye corrupt your selves, and make you a graven Image.

h Col. 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

52 Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment, are Gods Sovereignty over us *i*, his Propriety, in us *k*, and the zeal he hath to his own worship *l*.

i Psalm 95: 2: Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms. Verse: 3 For the Lord is a great God, and a great King above all gods.

k Psalm 45: 11: He is thy Lord, and worship thou him.

l Exodus: 34: 14: For thou shalt worship no other god, for the Lord whose Name is jealous, is a jealous God.

53 Q: Which is the third Commandment?

A: The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

54 Q: What is required in the third Commandment?

A: The third Commandment requireth the holy and reverend use of Gods Names *m*, Titles, Attributes *n*, Ordinances *o*, Words *p* and works *q*.

m Psalm 29: 2: Give unto the Lord the glory due unto his Name.

n Rev: 15: 3: Great and marvellous are thy works, Lord God Almighty, just and true are thy ways thou King of Saints. Verse 4, who shall not fear thee, O Lord, and glorifie thy Name?

o Ecclesiastes: 5: 12: Keep thy foot When thou goest to the House of God, and be more ready to bear, than give the Sacrifice of fools

p Psalm: 138: 2: I will Worship towards thy Holy Temple, and praise thy Name for thy loving Kindness, and for thy Truth; for thou hast magnified thy word above all thy Name

q Job 36: 24: Remember that thou magnifie his Work which men bold.

55 Q. What is forbidden in the third Commandment?

A: The third Commandment forbiddeth all Profaning, or abusing of any thing whereby God maketh himself known *r*.

r Mal: 2: 2: If ye will not bear, and if ye will not lay it to heart, to give glory unto my Name, saith the Lord of Hosts; I will even send curse upon you.

56 Q. What is the Reason annexed to the third Commandment?

A. The reason annexed to the third Commandment.

ment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous Judgment.

¹ Deut: 28: 58: If thou wilt not observe to do all the words of this Law, that thou mayest fear this glorious and fearful Name, THE LORD THY GOD 59. Then the Lord will make thy plagues wonderful,

57 Q. Which is the fourth Commandment?

A: The fourth Commandment is, Remember the Sabbath day to keep it holy: six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, In it thou shalt not do any work thou, nor thy son, nor thy Daughter, nor thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is with in thy gates. For in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

48 Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth, the keeping holy to God, such set times as he hath appointed in his word, expressly one whole day in the seven, to be a holy Sabbath to himself.

^t Levit: 19: 38: Te shall keep my Sabbath, and reverence my Sa-
tuary; I am the LORD.

Deut: 5: 12: Keep the Sabbath-day to sanctifie it, as the Lord thy God hath commanded thee.

59 Q. Which day of the seven hath God appointed to be the Weekly Sabbath?

A. From the beginning of the World, to the Resurrection of Christ, God appointed the seventh day of the week, to be a Weekly Sabbath ^u: and the first day of the Week ever since, to continue to the end of the World, which is the Christian Sabbath.

^u Genesis 2: 3. And God blessed the seventh Day, and sanctified it, because that in it he had rested from all his Work, which God created and made.

^w Acts 20: 7. And upon the first day of the Week, when the Disciples

mand-
et the ~~came together to break bread, Paul preached unto them~~
pe his ~~Rev 1: 10. I was in the Spirit on the Lord's Day.~~

60 Q. How is the Sabbath to be Sanctified?

A. The Sabbath is to be sanctified, by a holy resting
all that day, even from such worldly imployments
and recreations, as are lawful on other days x, and
spending the whole time in Publick and private ex-
ercise of Gods worship y, except so much as is to be
taken up in the works of necessity and mercy z.

x Lev. 23:3: Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein,
y Psal. 92:1. A Psalm or song for the Sabbath day, it is a good
thing, to give thanks unto the Lord, and to sing praises unto thy
Name, O most High 2. To shew forth thy loving Kindness in the mor-
tys the nung, and thy Faithfulness every night.

z Mat. 12: 11. What man shall there be among you, that shall have
a sheep, and if it fall into a pit on the Sabbath day, will he not lay hold
on it, and lift it out? Ver. 12. How much then is a man better then a
sheep, wherefore it is lawful to do well on the Sabbath days.

61 Q. What is forbidden in the fourth Command-
ment?

A. The fourth Commandment forbiddeth, the omis-
sion, or careless Performance of the duties required
a; and the profaning the day by Idleness, or doing
that which is in it self sinful b, or by unnecessary
thoughts, words, or works, about Worldly Im-
ployments c.

a Mal: 1, 13. Te said also, behold what a weariness is it, and ye have
scuffed at it, saith the Lord of Hosts, and ye brought that which was
born, and the lame, and the sick; thus ye brought an offering; should
accept this at your hands, saith the Lord?

b Erek: 23, 38. They have defiled my Sanctuary in the same day;
and have profaned my Sabbaths.

c Isa: 58, 13. If thou turn away thy foot from the Sabbath, from doing
thy pleasure on my holy day, and call the Sabbath a delight, the holy of
the Lord, honourable, and shalt honour him; not doing thine own ways,
nor finding thine own pleasure, nor speaking thine own words

62 Q. What are the Reasons annexed to the fourth
Commandment?

A. The Reasons annexed to the fourth Com-
mandment, are Gods allowing us six days of the
Week

Week for our own imployments *d*, his challenging a special propriety in the seventh *e*, his own example *f*, and his blessing the Sabbath day *g*.

d Exod. 31. 15. Six days may work be done, but in the seventh the Sabbath of rest. 16: Wherefore the Children of Israel shall keep the Sabbath.

e Lev. 23. 3. Ye shall do no work therein, it is the Sabbath of the Lord in all your dwellings.

f Exod. 31. 17. It is a sign between me and the children of Israel for ever, for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

g Gen. 2. 3. And God blessed the seventh day, and sanctified it.

63 Q. Which is the fifth Commandment?

A. The fifth Commandment is, Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

64 Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth the Preserving the honour, and performing the duties belonging to every one in their several places and relations, as Superiours *h*, Inferiours *i*, or Equals *k*.

h Ephes. 5: 21: Submitting your selves one to another in the fear of God. Verie 22. Wives, submit your selves unto your own Husbands, unto the Lord.

i Eph. 6. 1: Children, obey your Parents in the Lord. Servants, obedient to them that are your masters according to the flesh.

l Rom. 13: 1: Let every soul be subject unto the higher powers.

i Eph. 6: 9: And ye masters do the same things unto them; knowing that your master also is in heaven.

k Rom. 12: 10. Be kindly affectioned one to another, with brotherly love, in honour, preferring one another.

65 Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth, the neglecting or doing any thing against the honour and duty which belonging to every one, in their several places and relations *l*.

l Rom. 13. 7 Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. 8 Owe no man any thing, but to love one another.

66 Q. What is the Reason annexed to the fifth Commandment?

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A. The reason annexed to the fifth Commandment is, a promise of long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment *m*.

m Eph 6, 2. Honour thy Father and thy Mother (which is the first Commandment with promise) 3. That it may be well with thee, and that thou mayest live long on the earth.

67 Q. which is the sixth Commandment?

A. The sixth Commandment is, *Thou shall not kill.*

68 Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our life *n*, and the life of others *o*.

n Eph: 5: 28: So ought men to love their wives, even as their own bodies 29. For no man ever yet hated his own flesh: but nourisheth and cherisheth it.

o Psal: 82: 3. Defend the Poor and the fatherles. 4. Deliver the Poor and needy.

Job 29: 13. The Blessing of him that was ready to perish, came upon me.

69 Q: What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life *p*, or the life of our neighbour unjustly *q*, and whatsoever tendeth thereunto.

p Acts 16: 28. Paul cried with a loud voice, saying, Do thy self no harm.

q Gen 9. 6. Who so sheddeth mans blood by man shall his blood be shed r Prov: 24: 11. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.

r 12. If thou sayest, Behold we know it not, doth not he that ponders the heart, consider it?

70 Q: Which is the seventh Commandment?

A. The seventh Commandment is, *Thou shalt not commit adultery.*

71 Q: What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own *s*, and our neighbours chastity *t*, in heart *u*, speech *w*, and behaviour *v*.

s 1 Thes. 4: 4. That every one of you should know how to possess his vessel in sanctification and honour.

t Eph,

Epht. 5: 11: And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12. For it is a shame even to speak of those things which are done of them in secret.

u 2 Tim 2: 22: flee also youthful lusts; but follow righteousness, faith, charity.

w Col. 4: 6. Let your speech be always with grace, seasoned with salt v 1 pet. 3: 2. While they behold your chaste conversation coupled with fear.

72 Q. What is forbidden in the seventh Commandment?

A: The seventh Commandment forbiddeth all unchaste thoughts y, words z, and actions a.

y Mat. 5: 28. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

z Eph. 5: 4. Neither filthiness, nor foolish talking nor jesting, which are not convenient.

a Eph. 5: 3. Fornication and all uncleanness, let it not be once named amongst you.

73 Q. Which is the eighth Commandment?

A. The eighth Commandment is, Thou shalt not steal.

74 Q. What is required in the eighth Commandment?

A The eighth Commandment requireth the lawful procuring and furthering the wealth & outward state of our selves b, and others c

b Rom: 12: 17 Provide things honest in the sight of all men.

Prov 27: 23, Be thou diligent to know the state of thy flock, and look well to thy herds.

c Lev. 25: 35. If thy brother be waxen poor, and fallen in decay with thee; then thou shalt deliver him.

Phil. 2: 4. Look not every man on his own things, but every man also on things of others.

75 Q. What is forbidden in the eighth Commandment?

A: The eighth Commandment forbiddeth, whatsoever doth, or may unjustly hinder our own d, or our neighbours wealth, or outward estate e.

d 1 Tim. 5: 8. If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

e Prov. 28: 19, He that followeth after vain persons shall have poverty enough.

Prov. 21: 6, The getting of treasure by a lying tongue, is a vanity soled soe and fro of them that seek death.

Job

Job: 20. 19. Because he bath oppressed, and hath forsaken the poor, because he hath violently taken away an house which he builded not. Verse 20. Surely he shall not feel quietness in his belly.

76 Q. Which is the ninth Commandment?

A. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour.*

77 Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *f*, and of our own *g*, and of our neighbours good name *h*, especially in witness bearing *i*.

f Zech. 8. 16. *Speak ye every man the truth to his neighbour.*

g 1 Peter 3. 16. *Having a good conscience, that whereas they speak evil of you as evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*

h Acts 25. 10. *Then said Paul, I stand at Cesars Judgement-seat; to the Jews have I done no wrong.*

i 3 John ver. 12. *Demetrius hath good report of all men, and of the truth it self; yea, and we also shall bear record.*

i Prov. 14. 5. *A faithful witness will not lie. Verse 25. A true witness delivereth souls.*

78 Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth *k*, or injurious to our own *l*, or our neighbours good name *m*.

k Rom. 3. 13. *With their tongues they have used deceit*

l Job 27. 5. *God forbid that I should justify you; till I die, I will not remove my integrity from me.*

m Psal. 15. 3. *He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.*

79 Q. Which is the tenth Commandment?

A. The tenth Commandment is, *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is by neighbours.*

80 Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition *n*, with a right and charitable frame of spirit towards our neighbour, and all that is his *o*.

¶ Heb. 13: 5. Let your conversation be without covetousness, & contents with such things as ye have.

o Rom. 12: 15. Rejoyce with them that do rejoice, and weep with them that weep.

¶ Cor. 13: 4. Charity suffereth long, and is kind: charity enviieth not, charity vaunteth not it self, is not puffed up, Verse 5: Dath not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, 6. Rejoiceth not in iniquity, but rejoiceth in the truth.

81 Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth, all discontentment with our own estate *p*, envying or grieving at the good of our neighbours *q*, and all inordinate motions and affections to any thing that is his *r*.

p 1 Cor. 10: 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

q Gal. 5: 26. Let us not be desirous of vainglory provoking one another, envying one another.

r Col. 3: 5. Mortifie therefore your Members which are upon the earth, fornication, uncleanness inordinate affection, evil concupisence and covetousness which is idolatry.

82 Q. Is any man able perfectly to keep the Commandments of God?

A: No meer man since the fall is able in this life perfectly to keep the Commandments of God *s*, but doth daily break them, in thought *t*, word *u*, and deed *w*.

s Ecclie. 7:20. For there is not a just man upon the earth, that doth good, and sinneth not.

t Gen. 8: 21. The imagination of mans heart is evil from his youth.

u James 3: 8. The tongue can no man tame, it is an unruly evil, full of deadly poison;

w James 3: 2. In many things we offend all.

83 Q. Are all transgressions of the Law equally hainous?

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others *x*.

x John 19: 11. He that delivered me unto thee, hath the greater sin.

84 Q. What doth every sin deserve?

A: Every sin deserveth Gods wreath and curse, both in this life, and that which is to come *y*.

y Gal.

Gal. 3. 10. Cursed is every one that continueth not in all things which are written in the book of the Law to do them.

Mar. 25. 41. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil & his angels.

85 Q. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us, Faith in Jesus Christ, Repentance unto life ^z, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption ^g.

^z Acts 20. 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and Faith toward our Lord Jesus Christ.

^a Prov. 2. 1. My son, if thou will receive my words, and hide my commandments with thee. 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding. Ver. 3. Yea, if thou art one after knowledge, and liftest up thy voice for understanding. 4.

you seekest her as silver, and searchest for her, as for hid treasures. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

86 Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace ^b, whereby we receive ^c, and rest upon him alone for Salvation ^d, as he is offered to us in the Gospel ^e.

^b Heb. 10. 39. We are not of them who draw back unto perdition; but of them that believe, to the saving of the soul.

^c John 1. 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.

^d Phil. 3. 9. And be found in him, not having mine own Righteousness, which is of the Law, but that which through the Faith of Christ, the Righteousness which is of God by Faith.

^e Isa. 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.

87 Q. What is Repentance unto life?

A. Repentance unto life is a saving Grace ^f, whereby a sinner out of a true sense of his sin ^g, & apprehension of the mercy of God in Christ ^h, doth with grief and hatred of his sin, turn from it unto God ⁱ, with full purpose of, and endeavour after new obedience ^k.

^f Acts. 11. 18. Then hath God also to the Gentiles granted Repentance unto life.

g Acts 2. 37. When they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?

h Joel 2. 13. Rent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenterth him of the evil.

i Jer. 31. 18. Turn thou me, and I shall be turned; for thou art the Lord my God. Verse 19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was shamed, yea, even confounded, because I did bear the reproach of my youth.

k Psal. 119. 59. I thought on my ways, and turned my feet unto thy testimonies.

88 Q. What are the outward means whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer l; all which are made effectual to the Elect for Salvation.

l Acts 2. 41. Then they that gladly received his Word, were baptized. Verse 42. And they continued steadfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers.

89 Q. How is the word made effectual to Salvation?

A. The Spirit of God maketh the Reading, especially the Preaching of the word an effectual means of convincing and converting sinners m, and of building them up in holiness and comfort through Faith unto Salvation o.

m Psalm 19. 7. The Law of the Lord is perfect converting the simple. The testimony of the Lord is sure, making wise the simple.

n 1 Thes. 1. 6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

o Rom. 1. 16. I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth.

90 Q. How is the Word to be read and heard that it may become effectual to Salvation?

A. That the word may become effectual to Salvation, we must attend thereunto with Diligence p, Preparation q, and Prayer r, receive it with faith s, and love t, lay it up in our hearts u, and practise it in our lives w.

p Prov. 8. 34. *Blessed is the man that beareth me, watching daily
at my gates, waiting daily at the posts of my doors.*

q 1 Peter 2. 1. *Wherefore laying aside all malice, and all guile, and
hypocrisies, and envies, and all evil speakings. Verse 2. As new born
babes desire the sincere milk of the word, that ye may grow thereby.*

r Psalm 119. 18. *Open thou mine eyes that I may behold wondrous
things out of the Law.*

s Heb. 4. 2. *The word preached did not profit them, not being mixt
with Faith in them that heard it.*

t 2 Thes. 2. 10. *They received not the love of the truth, that they
might be saved.*

u Psal. 119. 11. *Thy word have I hid in my heart that I might not
sin against thee.*

w James 1. 25. *But whoso looketh into the perfect Law of Liberty,
and continueth therein, being not a forgetful hearer, but a doer of
the work, this man shall be blessed in his deeds.*

91 Q. *How doth the Sacraments become effectual
means of Salvation?*

A. The Sacraments become effectual means of Sal-
vation, not from any vertue in them, or in him that
doth administer them x, but only by the blessing
of Christ, and the working of his Spirit in them
that by Faith receive them y.

x 1 Cor. 3. 7. *So then, neither is he that planteth any thing, neither
he that watereth: but God that giveth the increase.*

y 1 Pet. 3. 21. *The like figure whereunto, even Baptism doth also
now save us (not the putting away of the filth of the flesh, but the an-
swer of a good conscience towards God) by the resurrection of Jesus Christ.*

92 Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted
by Christ; wherein by sensible signs, Christ and the
benefits of the New Covenant are represented z,
sealed, and applyed to Believers a.

z Gen. 17. 10. *This is my covenant, which ye shall keep between me
and you, and thy seed after thee, every man child among you shall be
circumcised.*

a Rom. 4. 11. *And he received the sign of circumcision, a seal of
the righteousness of the Faith, which he had, yet being uncircumcised.*

3 Q. *What are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are,
it: with Baptism b, and the Lords Supper c.

u, and b Mark 16. 16. *He that believeth, and is baptized, shall be
saved.*

p c 1 Cor. 11. 23. *For I have received of the Lord, that which also*

delivered unto you, that the Lord Jesus, the same night . in which he was Betrayed, took bread, &c.

94 Q. What is Baptism.

A. Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost *d*, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace *e*, and our engagement to be the Lords *f*.

d Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

e Rom. 6. 3. Know ye not, that so many of us as were baptized in *so* Jesus Christ, were baptized into his death.

f Rom. 6. 4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glories of the Father: even so we also should walk in the newness of life.

95 Q. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their Faith in Christ, and obedience to him *g*, but the Infants of such as are members of the visible Church are to be Baptized *h*.

g Acts 2.41. Then they that gladly received his Word were Baptized.

h Gen. 17. 7. And I will establish my Covenant between me, and thee, and thy seed after thee, in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. Verse 12. This is my Covenant, which ye shall keep between me, and you, and thy seed after thee, every man child among you shall be circumcised.

Acts 2. 38. Then Peter said unto them, repent and be baptized every one of you in the Name of Jesus Christ, for the Remission of sins: and ye shall receive the gift of the Holy Ghost, Verse 39, For the promise is unto you, and to your children, and to all that are afar off: even as many as the Lord our God shall call.

96 Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christs appointment, his death is shewed forth; but the worthy receivers are not after a corporal and carnal manner, but by Faith made partakers of his Body and Blood, with all his benefits, to their spiritual nourishment, and growth in Grace *i*.

which is Luke 22. 19. And he took Bread, and gave thanks and broke it, and gave it unto them, saying, This is my Body, which is given for you, this do in remembrance of me. Verse 20. Likewise also the Cup after supper, saying, This Cup is the New Testament in my Blood, which is shed for you.

1 Cor. 10. 16. The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

97 Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them, that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge to discern the Lords Body *l*, of their Faith to feed upon him *m*, of their repentance *n*, love *o*, and new obedience *p*, lest coming unworthily, they eat and drink judgment to themselves *q*.

1 Cor. 11. 18. But let a man examine himself, and so let him eat that bread, and drink of that cup. Verse 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords Body.

1 Cor. 13. 5. Examine your selves, whether ye be in the Faith. 1 Cor. 11. 31. If we would judge our selves, we should not be judged.

1 Cor. 11. 18. When ye come together in the church, I bear that there be divisions among you. Verse 20. When ye come together before into one place, this is not to eat the Lords Supper, p 1 Cor. 5. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

1 Cor. 11. 27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

98 Q. What is Prayer?

A. Prayer is an offering up of our desires to God, for things agreeable to his Will, in the name of Christ *t*, with confession of our sins *u*, and thankful acknowledgment of his mercies *w*.

t Psal. 62. 8: Trust in him at all times, ye people, pour out your heart before him: God is a refuge for us.

t Rom. 8. 27. And he that searcheth the heart, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the Will of God.

t John 16. 23. Whosoever ye shall ask the Father in my Name, he will give it you.

u. Dan.

4. And I prayed in every thing and made
6. Be careful for nothing : but in everie thing by prayer
and supplication with thanksgiving, let your requests be made
unto God.

99 Q. What rule hath God given us for our direction
on in Prayer?

A. The whole word of God is of use to direct us
in Prayer x, but the special rule of direction, is, that
form of Prayer which Christ taught his Disciples
commonly called, The Lords Prayer y.

x 1 John 5. 14. And this is the confidence that we have in him, that
if we ask any thing according to his Will, he beareth us;
y Mat. 6. 9. After this manner therefore pray ye; Our Father
which art in Heaven hallowed be thy name, &c.

100 Q. What doth the Preface to the Lords Prayer teach us?

A. The Preface to the Lords Prayer, which is, Our
Father which art in Heaven, teacheth us, to draw near
to God with all holy reverence and confidence z, as
Children to a Father a, able and ready to help us b, in E
and that we should pray with and for others c.

z Isa. 64. 9. Be not wroth verie sore, O Lord, neither remember
iniquitie for ever : behold, see, we beseech thee, we are all thy people.

a Luke 11. 13. If ye then, being evil, know how to give good gifts
unto your children : how much more shall your Heavenly Father give the
holy Spirit to them that ask him ;

b Rom 8. 15. For ye have not received the Spirit of bondage again
to fear : but ye have received the Spirit of Adoption, whereby we cry
Abba, Father.

c Eph. 6. 18. Praying always with all Prayer and supplication in
the Spirit, and watching thereunto with all perseverance, and supplication
for all Saints.

101 Q. What do we pray for in the first Petition?

A. In the first Petition, which is, Hallowed be thy
Name, we pray that God would enable us and o
thers to glorifie him in all that whereby he maketh
himself known d, and that he would dispose all things
to his own glory e.

d Psal. 67.1. God be merciful to us, and bless us, and cause his face
to shine upon us. Ver. 2. That thy way may be known upon earth, thy
saving health among all nations. Ver. 3. Let the people praise thee, O
God ; let all the people praise thee.

e Rom.

made. ^g Rom. 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever. Amen.

102 Q. What do we pray for in the second Petition?

A. In the second Petition, which is, *Thy Kingdom come*, we pray that Satans Kingdom may be destroyed, & that the Kingdom of Grace may be advanced, our selves & others brought into it, & kept in it, and that the Kingdom of Glory may be hastned ^z.

^f Psal. 68. 1. Let God arise, let his enemies be scattered; let them also that hate him, flee before him.

^g Psal. 51. 18. Do good in thy good pleasure unto Sion: build thou the walls of Jerusalem.

^h 2 Thes. 3. 1. Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you.

Rom. 10. 1. Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.

ⁱ Rev. 22. 20. He which testifieth these things, saith, Surely I come quickly. Amen. Even so, Come, Lord Jesus.

103 Q. What do we pray for in the third Petition?

A. In the third Petition, which is, *Thy will be done in Earth as it is in Heaven*, we pray, that God by his Grace would make us able and willing to know, obey, and submit to his will in all things ^l, as the Angels do in Heaven ^m.

^k Psal. 119. 34. Give me understanding, and I shall keep thy Law, I shall observe it with my whole heart. Ver. 35. Make me to go in the path of thy Commandments, for therein do I delight. Ver. 36. Exalt my heart unto thy Testimonies.

^l Acts 21. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

^m Psal. 103. 20. Bless the Lord ye his Angels that excel in strength that do his Commandments, hearkning unto the voice of his Word.

Ver. 22. Bless the Lord all his works in all places of his dominions: Bless the Lord, O my Soul.

104 Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, *Give us this day our daily bread*, we pray that of Gods free gift we may receive a competent portion of the good things of his life ⁿ, and enjoy his blessing with them ^o.

ⁿ Prov. 30. 8. Remove far from me vanitie and lies: give me neither poverty nor riches, feed me with food convenient for me.

^o Psal. 90. 17. And let the beautie of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

105 Q. What

105 Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, *And forgive us our debts, as we forgive our debtors*, we pray, that God for Christ's sake, would freely pardon all our sins ^p, which we are the rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others ^q.

p Psal. 51. 1. Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

q Mat. 6. 14. For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

106 Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, which is, *And lead us not into temptation, but deliver us from all evil*, we pray, that God would either keep us from being tempted to sin ^r, or support and deliver us when we are tempted ^s.

r Mat. 26. 41. Watch and pray, that ye enter not into temptation.

Psal. 19. 13. Keep back thy servant also from presumptuous sins; let them not have dominion over me.

s Psal. 51. 10. Create in me a clean heart, O God; and renew a right spirit within me. 12. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

107 Q. What doth the conclusion of the Lord's Prayer teach us? P. IV. 64

A. The Conclusion of the Lord's Prayer, which is, *For thine is the Kingdom, and the Power, and the Glory, for ever, Amen*. Teacheth us to take our encouragement in Prayer from God only ^t, and in our Prayers to praise him, ascribing Kingdom, Power and Glory to him ^u; and in testimony of our desire, and assurance to be heard, we say, *Amen* ^v.

^t Gen. 19. 18. We do not present our supplications before thee for our righteousness, but for thy great Mercies. 19. O Lord hear, O Lord forgive, O Lord bearken and do deser not for their own sake, O my God.

^u 1 Chron. 29. 11. Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty: for all that is in the Heaven and in the Earth, is thine. 13. Now therefore, our God we thank thee, and praise thy glorious Name.

^v Rev. 22. 20. Amen. Even so, Come, Lord Jesus.

F I N I S.

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